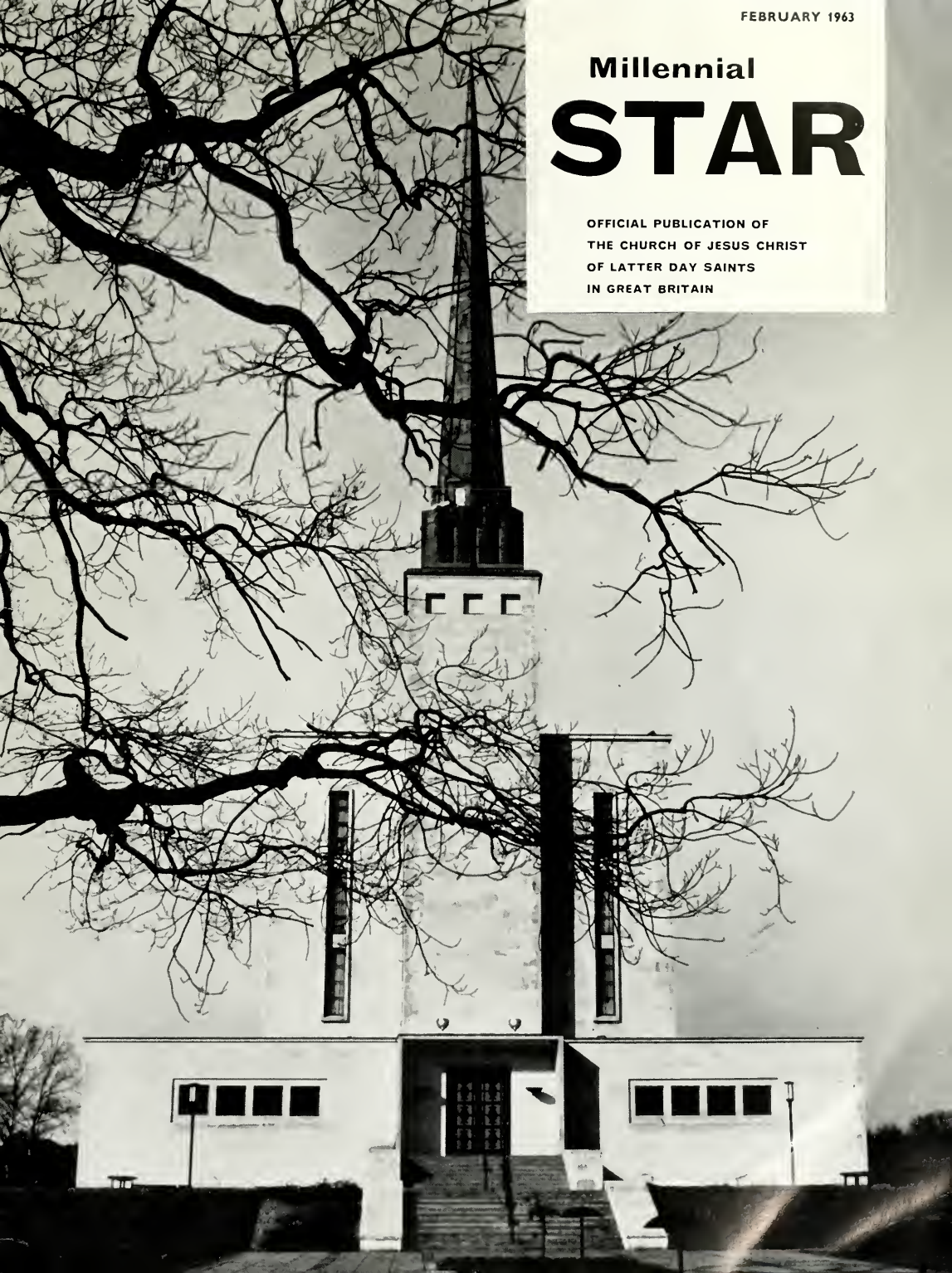
FEBRUARY 1963

# Millennial STAR

OFFICIAL PUBLICATION OF
THE CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS
IN GREAT BRITAIN



FEBRUARY 1963 VOLUME 25 NUMBER 2

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## CONTENTS

**EDITORIAL**

*Children of Light* NATHAN ELDON TANNER ..... 25

**ARTICLES**

*'Howlers' in the Book of Mormon* Dr. HUGH NIBLEY ..... 28

*Only A Penny Nail* LOUIS S. LEATHAM ..... 40

**FEATURES**

*Presiding Bishopric's Page* ..... 36

*Ward Teaching Lesson* ..... 37

*Quality Ward Teaching* ..... 38

*News from the Stakes and Missions* ..... 42

*Woman Behind the Man* ..... 45

*Our Attitude Toward Other Peaple* ..... 46

*Missionary Activities* ..... 47

*Front Caver : London Temple and David O. McKay Oak*

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"And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

"And he called him and said unto him, How is it that I hear this of thee ? Give an account of thy stewardship; for thou mayest be no longer steward.

" Then the steward said within himself, What shall I do ? for my lord taketh away from me the stewardship; I cannot dig, to beg I am ashamed.

" I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

" So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord ?

"And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

" Then said he to another, And how much owest thou ? And he said, An hundred measures of wheat. And he said unto him, Take thy bill and write fourscore.

"And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light." (Luke, chapter 16:1-8)

HOW full of meaning is this statement made by Jesus in reference to the " Unrighteous Steward."

The steward, though being dismissed for his unfaithfulnes and wastefulness, set about immediately to provide for his future security again by being unfair to his master, in that he forgave his master's debtors 50 per cent of their indebtedness. This was to place the debtors under obligation to him as he left his master's service.

He was thinking only of his financial well-being and physical comfort, and was prepared, even to defraud his master, in order to provide this.

The purpose of the Lord in using this parable, in which he commends the unjust steward, seems to be to point out the contrast between the care and thoughtfulness and devotion of those who are interested in making money and in material comforts, and the half-hearted ways of so many who profess to be striving for spiritual riches.

It seems that worldly-minded men, or the " children of the world " spend their best efforts and energy in amassing wealth and saving for material comforts in their future years, while the " children of light ", or those who believe spiritual possessions are more important than earthly possessions, are less energetic or devoted or " wise " in preparing for eternal life.

Christ, in His Sermon on the Mount, taught, " No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon."

If one is blessed with material things in this world and uses them to do good and to further the cause of righteousness, he is doing as the Lord would have him do. But if he places the amassing of wealth, or even prizes his worldly possessions above serving God, he is serving Mammon.

Many people, even in the Church today, find it difficult, in fact, almost impossible, to part with sufficient of their wealth to pay their full tithing. Others are not ready to give of their time in the service of the Lord, or do those things which will help in building up the Kingdom of God, and in working out their salvation and exaltation.

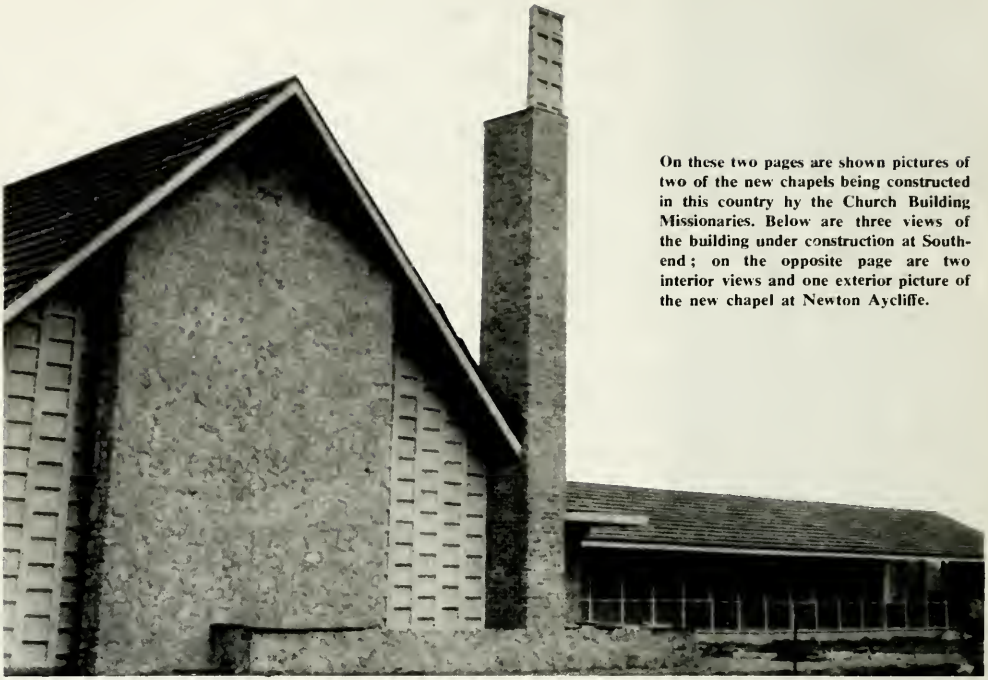
They cannot think beyond their physical desires and creature comforts. their love of material things places Mammon before God. " Ye cannot serve God and Mammon." It is not the amount of wealth one has. or the lack of it, but his attitude toward it that determines whether he is serving God or Mammon.

Let all who are the " Children of light ", who claim to be seeking after righteousness or spiritual riches, be wiser than the " Children of this generation ", and set about with equal, yes, even greater, thoughtfulness, devotion, and zeal to obtain immortality and eternal life.

## EDITORIAL

# Children of Light

*BY PRESIDENT N. ELDON TANNER*



On these two pages are shown pictures of two of the new chapels being constructed in this country hy the Church Building Missionaries. Below are three views of the building under construction at Southend; on the opposite page are two interior views and one exterior picture of the new chapel at Newton Aycliffe.

ALL of the 42 Church Building Missionary Supervisors from the British Area, the District Supervisors and members of the Church Building Committee attended a Supervisors' Seminar in the MIA Hall in the Temple Grounds at Lingfield in January. (Picture below).

Elder J. Neil Bradley, the Area Construction Supervisor, welcomed them, and the morning session was taken over by the Real Estate and Architectural Departments for the discussion of different policies and procedures pertaining to the building programme.

After lunch, which was provided by the Epsom Branch Relief Society Sisters, the afternoon session was handed over to Elder James A. Dennis, who discussed the policy of the Furnishing Departments, and Elder Albert V. Stirling, who explained the new Unit Cost Programme.

Evening dinner was taken in the Temple, and afterwards the supervisors attended a special Temple session organised by President Selvoy J. Boyer.

Further sessions were held the next day, with Elder Bradley and President George R. Biesinger talking about responsibilities, family life and the Church Building Programme.

# 'HOWLERS'

BY DR. HUGH NIBLEY
PROFESSOR OF HISTORY AND
RELIGION AT BRIGHAM
YOUNG UNIVERSITY

IT is the "howlers" with which the *Book of Mormon* abounds that furnish the best index to its authenticity. They show first of all that the book was definitely not a typical product of its time, and secondly, when they are examined more closely in the light of present-day evidence they appear very different indeed to what they did a hundred years ago.

Consider some of the queer gadgets mentioned in the *Book of Mormon*:

1. According to the Book of Ether the first migrants to America were Asiatics who crossed the violently stormy waters of the North Pacific in eight ships constructed "like unto the ark of Noah," to wit, they had covered decks, "and the top thereof was tight like unto a dish . . . and the door thereof, when it was shut, was tight like unto a dish" . . . and the ends thereof were peaked." It was driven before with wind without sails and was often covered by the heavy seas, "for the mountain waves shall dash upon you."

Within the strange ships men and animals were safe, as "they were tossed upon the waves of the sea before the wind."[15] The oldest accounts of the Ark, the Sumerian ones, describe it as a "magur boat," peaked at the ends, completely covered but for a door, without sails, and completely covered by the waters from time to time as men and animals rode safe within.[16] But the remarkable thing about Jared's boats was their illumination by stones which shone in the dark because they had been touched by the finger of the Lord.

The Rabbis tell of a mysterious Zohar that illuminated the ark, but for further instruction we must go to much older sources: the Pyrophilus is traced back to the *Jalakanta* stone of India which shines in the dark and enables its owner to pass unharmed beneath the waters; this in turn has been traced back through Classical and Oriental sources to the Gilgamesh Epic, where Alexander's wonderful Pyrophilus stone turns up as the Plant of Life in the Possession of the Babylonian Noah.[17]

A large number of ancient traditions, first brought together in the present century, justify one in assuming some sort of legendary shining stones in the Ark. Whether or not there is any historical reality behind it, the fact is that we now know from sources completely inaccessible to the world of Joseph Smith that such a tradition actually did exist in very ancient times. It is nothing to laugh at after all.

2. As a laugh-getter the shining stones of the Jaredites have always had a close competitor in the *Liahona*. The Liahona was a hollow bronze sphere in which were mounted two pointers, headless arrows that bore mysterious inscriptions and pointed the way that Lehi's party should travel in the desert; beside pointing the direction the arrows and the inscriptions also provided special instructions for the journey. They only worked during the expedition to the New World, after which they ceased to function and were preserved among the national treasures as a curiosity.

A recent study by an Arabic scholar has called attention to the long forgotten custom of the ancient Arabs *and* Hebrews of consulting two headless arrows whenever they were about to undertake a journey; the usual thing was to consult the things at a special shrine, though it was common also to take such divination arrows along on the trip in a special container. The message of the arrows, which were mere sticks without heads or feathers, was conveyed by their pointing and especially by the inscriptions that were on them, giving detailed directions as to the journey. Mr. Fahd deserves our thanks for having called attention to this interesting and forgotten gadget in 1958; but how would Joseph Smith know about it in 1829?[18]

3. Nothing in the *Book of Mormon* itself has excited greater hilarity and derision than Joseph Smith's report that the original record was engraved on gold plates, the account being condensed from much fuller records on bronze plates. Today scores of examples of ancient writings on sacred and profane, history and religious plates of gold, silver, and bronze make this part of Joseph Smith's story seem rather commonplace.[19] But it was anything but commonplace a hundred years ago, when the idea of sacred records being written on metal plates was thought just too funny for words.

4. For years the most frequent and what was thought to be the most unanswerably devastating charge against the *Book of Mormon* was that it mentioned steel. Steel as early as 600 B.C., was considered a whopping anarchonism: If Laban had a ceremonial sword with a pure gold handle and a blade of "precious steel," so did generations of potentates before him.[20]

5. The earliest immigrants to America domesticated elephants, the *Book of Mormon* tells us, hundreds of years before Lehi's time, there is no mention of elephants in the later Nephite period. This is another absurdity that has recently become a very strong probability.[21]

6. Critics have been scathing in denouncing what they consider an obvious fraud in the *Book of Mormon's* mention of Nephite money, not coins but money. Today we know that the ancients, notably the Egyptians, had real money a thousand years before the purported invention of coinage by the Lydians. The really remarkable thing about the Nephite monetary system, however, was that it was practical rather than traditional: "they altered their reckoning and their measure, according to the minds and the circumstances of the people in every generation." (Alma 11: 14). Their sole interest was to get the *best* monetary system possible and they did so: for the system of monetary weights given in Alma (units of 1, 2, 4, and 7) has been shown by mathematicians to be the most efficient system possible, that is, for carrying out business transactions it requires less "coins" or whatever monetary units were used, than any other system devisable, including our own.[22]

Whatever Joseph Smith was, he was no mathematician:

# *in the Book of Mormon*

wasn't it sly of him to devise the perfect monetary system for his mythical Nephites? Or maybe he wasn't so sly after all, since nobody noticed the fact until the present decade, maybe he was simply wasting his talents.

7. No less impressive than the gadgets in the *Book of Mormon* are the proper names. The Hebrew names often have peculiar non-Biblical forms; highly characteristic is the ending in —iah. The discovery of lists of prisoners from Lehi's own Jerusalem now makes it possible to check on these name types, and the —iah ending is found to be highly characteristic of them too.[23] Lehi as a travelling merchant had frequent contacts with the Arabs, and his elder sons have good Arab names; indeed it was not until 1940 that the name of Lehi itself started turning up as a personal name, first in the old Hebrew settlement at Elath.[24]

The great emphasis in the *Book of Mormon* on the name of Ammon (and to a lesser degree Manti) both alone and in components faithfully reflects conditions in the Old World in Lehi's day, and there is not much room for quibbling about the "Egypticity" of such *Book of Mormon* names as Korihor, Paanchi, Pakumeni or Gidianhi.[25] There is one name I have that always gave this writer a jolt: Hermounts. What a name! Like nothing you ever heard before. So until about a month ago we completely ignored it; then the question was raised, What is Hermounts? It is not a person, it is the name used to designate wilderness country "which was infested by wild and ravenous beasts." (Alma 2: 37). Right away we thought of Min (good old *Book of Mormon* Ammon) of Hermonthis, the Egyptian Pan, the God of wild places and wild animals; the name Hermonthis some explain as meaning "House of Month" (good old *Book of Mormon* Manti!) referring to the shrine of the Southern frontier. Month being the patron of war and colonisation and next to Ammon the commonest name of persons and places in the *Book of Mormon*.[26] Whatever the real explanation, Hermounts doesn't offend the ear any more. If the Egyptians want to designate their wild country as Hermonthis and the Nephites as Hermounts that is their business.

8. Passing from the particular to the more general, the cultural patterns of the *Book of Mormon* are not to be ignored. The close cultural ties between Jerusalem and Egypt insisted on by the *Book of Mormon* have been thoroughly vindicated. There is a great deal about desert life in the book of 1st Nephi: Lehi's dreams of the perils of the way, of yawning gulfs, mists of darkness, flash-floods, and proud and contemptuous dwellers in lofty desert skyscraper palaces are matched by everyday manners and customs: passionate debate in the tent of the sheikh, an authentic *gasida,* ceaseless scouting and prowling, covered fires and breathless escapes, fierce family feuds, and deadly rivalries, starvation, hunting, avoiding raiders, and losing the way.[27]

9. More impressive still are the fullness and detail with which the rites of a royal coronation are described: here we have that ritual complex known today as "patternism" set forth with great clarity. The theory and practice of kingship, which of recent years has become almost an independent discipline, are explained in the Book of Mosiah with due attention to its Old World background and its inevitable corruptions. It is only since 1930 that the common ritual pattern of Coronation in the Ancient Near East, with its complicated political, economic, priestly and eschatological connections has become the object of intensive and extensive comparative study.[28]

At the coronation of King Benjamin all the elements are met with in their proper setting and relationships, the coronation rite itself being the subject of a long moral and didactic discourse by the King. The great annual assembly is often referred to in the *Book of Mormon,* the case of Benjamin is far from being an isolated instance.[29]

10. A rather gaudy and sensational aspect of the royal cult which has been the subject of some recent historical novels[30] was that sinister mode of succession that prevailed in the earliest days, when the old king would be beheaded by the new King, who would then proceed to marry the Queen. The Jaredites had hardly arrived in the Western Hemisphere, ages before Lehi's people, when a certain princess inaugurated this system, which was unknown in later times. She didn't invent it, we are told, but brought it to her father's attention from ancient sources: "Hath he not read the record which our fathers brought across the great deep? Behold, is there not an account concerning them of old . . ." She goes on to explain the beheading game to the old king, who unwittingly becomes the first victim.[30]

Here on the borderline between the historical and the legendary, the thing to note is not the historical accuracy of the *Book of Mormon* but its perfect legendary consistency. The various people who came to the New World from the old are supposed to have brought certain traditions and legends with them, as the last instance demonstrates. The rustic youth in upper New York shrewdly included a good deal of this *old apocryphal* stuff in the *Book of Mormon,* stuff quite inaccessible to him or the world he lived in. Take a few examples.

11. The Nephite Prophet Mormoni tells a story which he says was common property of his people, concerning the death of the Patriarch Jacob. I have never come across this story except in Tha'labi—and who in Joseph Smith's America had access to Tha-labi? Tha-labi, a Persian in the 10th century, went about collecting old stories of the Prophets from his Jewish neighbours. The story in barest outline is that when the garment of Joseph was brought to Jacob on his deathbed, he rejoiced because part of it was sound and whole, signifying that some of his descendants would always remain true, but he wept because another part of the garment was befouled and rotted away, signifying that part of his descendants that would fall away.[31] The same story is told with the same interpretation in Tha-labi and in the Book of Alma, in the latter significantly as a popular folk-tale. The presence of such a story among the Hebrews has been indicated in a recent study by a Jewish scholar, but could Joseph Smith wait until 1953 to read about it?[31]

12. Moroni tells the story of Joseph's garment as a commentary on his own garment. He had written a high-sound-

**'Lehi finds the Liahona'. . . . from the painting by Arnold Friberg.**

ing motto on his cloak, put it on a pole, and gone through the land raising recruits to fight the battles of the Lord. His improvised banner he calls the title of liberty. One is reminded of the founding of the order of the Magi by an ancient hero who did much the same thing, but even more of the war standards of the Dead Sea Scrolls.[32] The point is that the *Book of Mormon* tells us that it was a typical and familiar thing that Moroni was doing. The people who came to join his holy host knew just how to go about it, "rending their garments in token, or as a covenant, that they would not forsake the Lord their God; or, in other words, if they should transgress . . . the Lord should rend them even as they had rent their garments." (Alma 46:21). There is much more of this "enacting of a mystery" in the *Book of Mormon,* one of the most interesting examples being:

13. The peculiar rite of hanging. When the celebrated liberal preacher Nehor killed an opponent in his rage he was condemned to death: ". . . and they carried him upon the top of the hill Manti, and there he was caused, or rather did acknowledge, between the heavens and the earth, that what he had taught to the people was contrary to the word of God; and there he suffered an ignominious death." (Alma 1: 15). Centuries later the traitor Zemnarihah suffered a like hanging "upon a tree, yea, even upon the top thereof, until he was dead . . ." (3 Nephi 4: 28). This acknowledging of one's crime between heaven and earth takes us back to the first sinners, Harut and Marut (another tradition of the Magi) and in the Jewish tradition the angel Shamhozi who "repented, and by way of penance hung himself up between heaven and earth."[33]

14. What religious group has not sought aid and comfort from the Dead Sea Scrolls since their discovery? The most crushing argument against the authenticity of the *Book of Mormon* has ever been its attributing of Christian expressions and ideas to people whose ancestors are supposed to have left Jerusalem 600 years *before* Christ: how could such people ever have brought *New* Testament ideas with them? The Dead Sea Scrolls, to the surprise and alarm of the learned, have now broken down the late and artificial barrier which the Jewish and Christians Doctors erected between the world of the Old Testament and the New. Except where the learned themselves hold sway, they were not two separate worlds at all.

Recently Professor E. R. Goodenough has pointed out with great fullness and clarity that what has long been accepted in the schools as *the* Jewish tradition is only *one* Jewish tradition, the Rabbinical or "horizontal" tradition, as he designates it. After long years of dedicated effort, the Rabbis succeeded in so discrediting and effacing the ancient and genuine rival Jewish tradition that few today, even among scholars of Judaism, are aware of its existence.[34] This older tradition Goodenough calls the "mystic" or "Vertical" tradition, the term being suggested by the basic belief that the leaders of Israel should have prophetic inspiration—direct "vertical" ties with the other world revelation, instead of the mere "horizontal" transmission of knowledge from human teacher to student. To judge by Goodenough's presentation, the *Book of Mormon* is a mine of authentic "vertical" Judaism. To give some examples:

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15. A very common motif in the oldest surviving examples of Jewish and Christian art is the figure of a prophet clothed in a white robe or of three men likewise attired. The white robe is a symbolic garment showing that the wearer has reached a state of celestial purity and enlightenment and, according to Professor Goodenough, is of immense importance for the understanding of "Vertical Judaism." Alma in the *Book of Mormon* is an authority on Vertical Judaism and knows all about the white robed figures, individually and in threes: "There were many which were ordained and became High Priests of God . . . and were sanctified, and their garments were washed white . . . having their garments made white, being pure and spotless before God." He appeals to the people: ". . . keep your garments spotless, that ye may at the last be brought to sit down with Abraham, Isaac, and Jacob, and the Holy Prophets, which have been ever since the world began, having your garments spotless, even as their garments are spotless in the Kingdom of Heaven."[35]

He discourses at length on the things which Goodenough designates as peculiar to Vertical Judaism: life beyond the grave, the virgin mother of the Messiah, baptism, the importance of a Saviour, the peculiar status of Melchizedek, an unpopular figure in "Rabbinic Judaism," but a great favourite in the "Vertical" tradition. All this is typical of the Book of Alma. And who was Alma?

16. Alma was a priest in the employ of a small-time despot called King Noah. He listened to the preaching of a prophet Abinadi, who knew the old vertical prophetic tradition right back to the beginning, and in his teaching cited extensively from the books and records. When Abinadi was put to death, Alma went into hiding and thought things over; he took months writing down all he could remember of Abinadi's teachings and then went out in the desert and secretly founded his own religious community at a place where there were springs and a grove of trees. The organisation and teachings of his "church in the wilderness" present almost a perfect duplicate or the Qumran community. The surprising thing is that the *Book of Mormon* traces the institution right back to the old desert sectaries, explaining that Lehi himself was one of many pious Jews who incurred the wrath of the authorities at Jerusalem and deliberately went out into the desert where he could live the Law of Moses in its purity and look forward to the coming of the Messiah.[36] If the least be said, the Scrolls from the Dead Sea make a lot of the *Book of Mormon* sound very familiar.

17. Speaking of Vertical Judaism, one should not overlook Zenos, an ancient Hebrew prophet who lived before the days of Lehi but is often cited in the *Book of Mormon* as one of the prophets who spoke most clearly and explicitly of the coming of the Messiah. He represents strikingly the suppression of "Vertical" Judaism by the doctors at Jerusalem; for we learn (quite between the lines) that he in a strictly private capacity in his home and was a commoner and a farmer who called upon God in his field and in his house, that God heard his prayer, that he spent some time in the desert, that he succeeded in converting some of the opposition, that he was cast out and despised but that the tables were turned and his enemies suffered a severe setback, that he prophesied things about the Nephites and much about the coming of the Messiah and the gathering of Israel, and that "Zenos did testify boldly, for the which he was slain." (Hel. 9: 19). A typical representative of the *ma'asim*, one might say.

We have chosen the above examples out of hundreds because they have been cited in the past as the strongest possible arguments *against* the *Book of Mormon*. They are the last sort of thing any forger would introduce into a book designed to fool people; they are the sort of thing nobody would dream of in Joseph Smith's day; and they are the sort of thing that one would tend to look for today in a genuine record of the sort indicated.

18. The first and foremost objection to the *Book of Mormon* was summed up in the first word of Alexander Campbell's opening blast against it: "Blasphemy!" The first thing that would hit any Christian on opening to the title page was the claim of this book to be nothing less than the Word of God—right beside the Bible! "Ye have heard the blasphemy, what think ye of it?" (Mark 14: 64) ". . . is further testimony necessary?" Again the *Book of Mormon* has the last word: rare indeed is the Christian scholar today who would maintain that every word declared canonical in the past by committees claiming no inspiration whatever is the absolute Word of God, or that all the writings given non-canonical status by the same learned conclaves are, when they claim the status of scripture, to be condemned out of hand as fraudulent. That won't do any more; today religious journals are full of perplexed and controversial articles on "What is Scripture?"

19. Again, the statement on the front page of the *Book of Mormon* explaining that if it contains mistakes they are the mistakes of men, has always been exploited as a dead giveaway: How, it was asked, could an inspired book have any mistakes at all? Today it would be hard to find a scholar who does not recognise that all the scriptures in our possession bear all over them the marks of having passed through the hands of ordinary fallible human beings.

20. For over a century critics have loudly voiced their shock and amazement that the *Book of Mormon* should stoop to the transparent and suicidal device of actually quoting the Bible. Today any Biblical scholar would be extremely suspicious of a book claiming the background and origin of the *Book of Mormon* that did *not* quote the Bible a great deal. But what about "passages lifted bodily from the King James Version" about which the critics are clamouring? They are simply following the accepted ancient procedure, in which "holy men of God" when they quote earlier scriptures favour not the original language or their own translation but whatever version of the Scripture is most familiar *to the people they are addressing*. The *Book of Mormon* was addressed to a society which knew only the King James Version.

21. As all the classic arguments against the *Book of Mormon* fall by the wayside one by one, we are left with one which is being put forward at the moment as unanswerable refutation, namely the quoting of the New Testament by people whose ancestors left the Old World 600 years before Christ. Here again the argument backfires against the critics, for if one examines the quotations in question

they are found to belong to a class of scripture which is not original to the New Testament at all. Exhibit A is Moroni's "faith, hope, and charity," lifted, we are told, right out of 1 Corinthians 13: 13. Only now we know that Paul got the expression from a much older and unknown source, and that he was much fonder of quoting from old Jewish and Greek sources than has been heretofore suspected.[37] While bits of apocryphal writing common to Paul and the *Book of Mormon* may conceivably confirm the authenticity of the latter, they can no longer be taken as positive evidence against it.

22. But of all the arguments thrown at the *Book of Mormon* in the past, one completely overshadows all the rest. It is simply this: the book is a fraud because its existence is attributed to divine revelation. A writer in the first volume of the *American Anthropologist* while dismissing the *Book of Mormon* as "only grotesque", warned against it as "a portentous danger sign . . . a monstrosity born of deceit and bred in falsehood . . . a monster of iniquity and deceit."[38] He thus shares the verdict of Professor Meinhold, but like him finds nothing bad in the book itself: "Its teachings and precepts are not in themselves immoral," he explains, ". . . the *Book of Mormon* is not an immoral book . . . there is nothing immoral in the book. Then what is all the fuss about? It all comes down to one thing: ". . . its adherents have discovered a most dangerous weapon against the moral world in this doctrine of *a continuing revelation* . . . 'Thus saith the Lord,' is a portentous danger sign to enlightened civilisation."[38]

In 1889 the leading American intellectuals and liberals signed a statement that had first been drawn up and approved by the leading churches of the land: *Ten Reasons Why Christians Cannot Fellowship the Mormon Church*. Polygamy had nothing to do with it; the writers were at considerable pains to point out that they had no objections to Mormons on social, political and moral grounds: "The question is a purely religious question," they explained, summarising their ten religious objections in one neat rule-of-thumb: ". . . their so-called revelations."[39]

But what do we see today? We turn to the current Protestant journals and come upon articles entitled "Revelation and Religion," "The Need for Revelation," "Why not Prophetic-Apocalyptic?" "The Church and Its Prophets." The opening words of the last-named, from an eminently authoritative and respectable journal, are: "If Christianity is, as it were, congenitally prophetic, the prophetic charisma (gift) must always have existed in some authentic form among Christians. What is that form today?"

The same study tells us that speaking in tongues "Has appeared in the Episcopal Church, of all bodies," very recently, and hails it with approval.[40] Slightly dizzy, we turn to the Catholic publications and find such titles as "Problems in the Field of Inspiration," "Reason without Revelation," "On Inspiration," and an article asking whether St. Augustine really received revelation. Of recent years the religious seem unable to leave relevation alone; the one thing that once made them recoil with horror and loathing from Joseph Smith and the *Book of Mormon* is the very thing they are now seeking.

[15] Ether 2:16ff, 6 4-10, discussed by H. Nibley, "Strange Ships and Chining Stones," in *A Book of Mormon Treasury* (Salt Lake City: Bookcraft, 1959), pp. 135ff.
[16] For a complete descript'on of the "magur boat," H. V. Hilprecht, *The Earliest Version of the Babylonian Deluge Story*, Vol. V, Fasc. i of *Bab. Expdn. U. of Penna.* (Philadelphia, 1910), pp. 84ff, and other sources in Nibley, *op. cit.*, pp. 150.
[17] Nibley, *op cit.*, pp. 140-151.
[18] See our article, "The Liahona's Cousins," *Improvement Era* LXIV (Feb., 1961), pp. 87ff.
[19] For some examples see F. S. Harris, Jr., *The Book of Mormon Message and Evidences* (Salt Lake City: Deseret News Press, 1953), Chap. 10, and H. Nibley in *Improvement Era*, LVII (Feb., 1954), pp. 125-6.
[20] The Egyptians had been making steel since 1200 B.C., J. R. Forbes, in *Ex Oriente Lux*, IX, 210f; cf. G. A. Wainwright, in *Antiquity*, X (Mar. 1936), p. 16; Ebert, *Reallexikon der Vorgesch.*, III, 63; and the Frontispiece of the *Jnl. of Eg. Archaeol.*, XXVIII (1942).
[21] L. H. Johnson, "Men and Elephants in America," *Scientific Monthly*, LXXV (1952), pp. 128-9.
[22] Richard P. Smith, "The Nephite Monetary System," *Improvement Era*, LVII (1954) pp. 316ff.
[23] D. W. Thomas, in *Palest. Explor. Quart.*, 1850, pp. 2ff.
[24] N. Glueck, in *Bull. of Am. Schools of Or. Research*, No. 80 Dec., 1940: p. 5, fig. 2.
[25] Names are discussed in H. Nibley, *An Approach to the Book of Mormon* (S.L.C.; Deseret News Press, 1957), Ch. 22, pp. 242:255.
[26] See M. Grapow, in Pauly-Wissowa, *Real-Encyclop. d. Altertumswiss.*, VIII, 901-2.
[27] H. Nibley, *Lehi in the Desert* (S.L.C.: Bookcraft, 1952), I-139.
[28] S. H. Hooke, ed., *Ritual and Kingship* (Oxford Univ. Press, 1958), treats the background and development of "patternism."
[29] *Nibley, Approach to the B. of M.*, Ch. 23, pp. 256-269.
[30] E.g., by Robt. Graves, Marie Renault, cf. Ether 8:7ff, and Ch. 9.
[31] *Tha'labi, Kitab al-Anbiyah* (Cairo, A. H. 1340), pp. 97, 80f; Alma 46:23-27; E. Baumann, in *Zt. f. A. T. Wiss.*, LXV (1953), 77-81.
[32] Alma 46, discussed in *Approach to the B. of M.*, Ch. 77, pp. 180-186.
[33] See Geo. Sale's commentary in his translation of the *Koran*, Ch. ii, verse 96.
[34] E. R. Goodenough, *Jewish Symbolism* (N.Y.: Pantheon, 1953-8) I, 8-11, 1821.
[35] *Ib.*, 1, 24-28, cf. Alma 7:25, 13:11-12.
[36] *Approach to the B. of M.*, Ch. 13, pp. 133-142.
[37] R. Reitzenstein, "Die Formel Glaube, Liebe, Hoffnung," Hist. Ztschr., CXVI (1916) 189ff. I. Levi, in *Rev. des Etudes Juives*, LXXXII (1926), 161-3.
[38] P. K. Pierce, "The Origin of the Book of Mormon," *Am. Anthropolgist* I (1899), 694.
[39] League for Social Service, *Ten Reasons Why Christians Cannot Fellowship the Mormon Church* (N.Y., 105 E. 22 St., 1898), pp. 3-8. Endorsed by Presbyterian, Congregational, and Baptist Churches of America.
[40] W. C. Klein, "The Church and Its Prophets," *Anglican Theological Review* XLIV (1962), 1, 17.


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# THE PRESIDING BISHOPRIC'S PAGE

## *If I were you*

BY PRESIDENT HENRY D. MOYLE

IN old age we do not forget our boyhood. Indeed, we may forget what happened last year, but the memories of youth linger on. Sometimes I believe they stand out in our vision of the past plainer and plainer as we get older and older.

Does not this fact immediately impress upon you the importance of serious thought here and now as to what is our purpose in life? What are our ambitions? How can we realise in our lives the best there is in us?

We all have plenty of ability to keep us busy in its development. True, we do not all have the same gifts. It is equally true we do all have the capacity within us to reach out and fully develop every attribute which is ours. How wonderful to look back on life and reflect with extreme satisfaction upon a consistent course of conduct throughout our entire life. No one fully realises the tremendous worth of such life until they get older. Any life consistently led produces great results and accomplishments. When we are consistently good and our purposes righteous, we become more perfect in the sight of man and God. A consistent man is a successful man. A successful man is admired and respected by all who know him. His influence is likely to reach beyond the limits of his acquaintances. So, if I were you, I would be consistent.

When I was a young boy my father entrusted the family cow to my care, both at our home in the city as well as our home in the mountains in the summer. My first trip from the city to the mountains with the cow was made on horseback. I had a wonderful Indian pony, jet black in colour and round as a barrel. She had a beautiful thick long man and tail. She was my pride and joy. For the most part I rode her bareback and took great delight in currying her regularly. I even fed her carrots to improve the shine of her hair and even kept her shod, whereas most of the ponies were ridden without shoes. Somehow or other as a boy I sensed that whatever I did to perfect the pony seemed to pay dividends, the pony did more for me.

Well, I could go on telling you of my experience with this pony, but it is the leading of the cow from Salt Lake to Brighton in Big Cottonwood Canyon that I started to tell you about. You know it can be hard work leading a cow by a rope attached to her halter with the other end wrapped around the horn of the saddle. It took most of the day to get the cow from Salt Lake to the mouth of the canyon.

Around noon time I stopped at a farm located on Highland Drive below Sugar House, now built upon with houses. I milked the cow to make travelling easier for her and fed the pony and the cow. The fresh warm milk went good with the sandwiches Mother had put in my little saddle-bag.

Toward evening as we neared the Spillett farm, the cow balked. I lost hold of the rope and the cow took off up the hill in the thick scrub oak brush. I left my pony on the canyon road. I climbed into the brush to hunt the cow but I could not find her, and it was getting darker all the time. When I felt I had done all I could to help myself, I knelt down to pray. I knew then that the Lord heard and answered our prayers when we did our part.

I felt good when I stood up. I was not afraid any more. I walked a short distance up the hill and came upon an old irrigation ditch that was used to bring water from the canyon stream on to some high land west and north owned by the Green family. A short distance up the ditch I saw my cow hid by the lower high bank of the ditch. After thanking the Lord for answering my prayer, I drove the cow ahead of me in the ditch until we came out into the clear. I tied the cow to a bush and soon went down the canyon road until I was once again seated comfortably on my pony, thanks to the Lord.

If I were you I would pray and develop the gift within me of talking to the Lord and depending upon Him to help me when His help is necessary. You will find throughout life He will always be there to help you. Without His help we do not accomplish much. With His help there is nothing we cannot accomplish if we will. Will power and work will bring us wherever we want to go.

Now, if we add to our consistency and prayerfulness, honesty and truthfulness, and honour for our mother and father, and love for our brothers and sisters, and keep ourselves morally clean and begin early in life to do our duty to God, to the church, to the family and to our country, lending obedience to the laws of God and the laws of the land, our recollection of our past life, as we grow older, will be a source of ever increasing satisfaction and happiness.

If I were you I would decide now to live such a life and ultimately enjoy such a recollection and set such a goal.

* * *

*"Those who receive the message of the gospel are obligated not only by divine command to warn his neighbour, but also by that ageless agreement made before the world was organised, that those who were privileged to seek and find the gospel during their earthly career would do all in their power to bring it to the attention of others."*

*Dr. John A. Widtsoe*

## WARD TEACHING
## LESSON 2: FEBRUARY 1963

### *Honour Thy Father and Thy Mother*

THE Commandment " honour thy father and thy mother " has thundered across the span of centuries. It is as vibrant today as when the Lord declared it from Mt. Sinai. It will live for ever. Only the impoverished mind would take pleasure in its demise or in relief from its responsibilities.

What obligations are imposed by this Commandment? How may each of us honour his father and his mother? Let us here consider some suggestions for each member of the family.

*The father.* In their need, are you as faithful in providing for your father and mother as they were in providing for you? How long since you visited them? How long since you expressed, or better still, since you demonstrated your appreciation for what they have done for you? Does their thought of you make them happy? Finally, are the man and the woman you are, the man and woman they prayed you would become?

Yes, there are your wife's parents, too. Do not forget them. They gave you the greatest single gift within their power—their daughter.

*The mother.* Your courtesies to your father and mother, and the attention you give their temporal and spiritual needs, mean much more to them than do these same benefits coming from any other person or agency on earth. If time has slowed them up, bent their forms, do not forget that you figured mightily in those transformations. They loved you, sat up nights, prayed, wept, worried, hoped and dreamed. They have their reward in you and your actions.

Are you satisfied ? Are they ?

Your husband's parents—are you mindful of them? Think not that you are without obligations here, too.

*The son.* If you are a thoughtful son, your parents are never " the old man " and " the old lady." They are God's personal gifts to you. Do as much, give as much, go as far to protect them from shame and heartache as they would, and do, to protect you.

If occasionally you discover that you know more than they do, thank them for your greater opportunities to learn. Have respect for your home and those who govern therein —it is the greatest school you will ever attend—it has been blessed with the greatest teachers you will ever know.

*The daughter.* If you could know your parents' thoughts, hear their prayers, feel their anxiety, you could never say, " It's none of their business." You are part of them. If you do wrong, they are offended. If you are hurt, they are hurt. If you are happy, they are happy. You are their temple— and God's. They pray every day for you. It takes you and the Lord together to answer their prayer.

Let us as members of the Church reflect that parents are the agents of our Heavenly Father in the training of His sons and daughters. It is a tremendous responsibility.

# *Quality Ward Teaching*

ONE of the objectives of stake and ward leaders in ward teaching should be to improve constantly the quality of the programme. Quality as it pertains to the promotion of ward teaching is marked by excellence of performance on the part of leaders and ward teachers. The following definition of quality is one if followed that will make for a better programme; the author is unknown :

> " Quality is never an accident. It is always the result of high intention, sincere effort, intelligent direction, and skilful execution. It represents the wise choice of many alternatives and the cumulative experience of many masters of craftsmanship. Quality also marks the search for an ideal after necessity has been satisfied and mere usefulness achieved."

Let us analyse the various phases of this practical definition of quality as it pertains to ward teaching: (1) " Quality is never an accident." There is nothing spontaneous about quality. It is not the result of secret formulæ. It is not something that magically transforms a faltering programme into a good one. It is the recognition that success is composed of four small letters that spell W O R K and that it is available in unlimited quantities.

(2) " It is always the result of high intention." This phase of quality emphasises need of forethought. It suggests deliberation on how best to proceed. It includes firm resolution to do better. It represents careful planning. It encompasses the determination to achieve successfully what one sets out to do.

(3) " Sincere effort." This phase of quality is a combination of continuous mental and physical effort to reach a higher standard of teaching. When sincere effort is exerted the job is never half done. " Sincere effort " is devoid of presence, showmanship, oratory and pressure tactics. In the spirit of sincerity the heart, the voice and the countenane grow earnest.

(4) " Intelligent direction and skilful execution." This is quality in leadship. It emphasises the need for efficient organisation. Through organisation direction is given. Without organisation there is no plan, and if there is no plan there is no programme, and if there is no programme there is no promotion.

(5) " The wise choice of many alternatives." This is good counsel for ward teachers to follow. It means to proceed with caution. It eliminates snap judgment. It is taking the long range view of conditions before acting. It is determining how many choices there are and weighing each possibility before making a decision.

(6) " The cumulative experience of many masters." This type of quality rules out speculative decisions and policies in favour of practical experience. It favours direct personal knowledge based on observation and practice with results that are proven. With this method of operation a decision is not the product of one mind but the thinking and wisdom of many minds.

(7) " Marks the search for an ideal after necessity has been satisfied and mere usefulness achieved." This is the phase of quality that never becomes self-satisfied. It constantly looks for new and better methods of doing things. After reaching one objective a campaign is promptly launched to reach another goal. It is the image of progress and it symbolises perfection.

# *Your attitude is showing*

FRIENDLINESS and a good sense of humour are priceless assets for young people. Look around and you will observe that thoe who are popular—genuinely popular—are the ones who possess these two outstanding traits of character.

You must realise that being popular is not simply " going along with the gang." It is not simply being handsome or a football star. Rather, popularity is a result of proper attitudes, conscious effort, and true leadership by maintaining high ideals. " Human beings can alter their lives by altering their attitudes of mind " is wise counsel offered by William James. In other words, you must practice positive thinking if your lives are to be happy, wholesome, and popular with others.

You must avoid negative thinking which diminishes popularity and also happiness. Some negative traits are jealousy, ridicule, criticism, swearing, lying, telling smutty stories, thinking vulgar thoughts, and anger. Good people naturally shy away from those guilty of such attitudes, and the influence and popularity of such is diminished.

Genuine popularity must be earned if it is to endure. It must be based on effort, on right thinking, on kindness, on helpfulness, on friendliness and a warm smile, on fairness, on loyalty, on moral cleanliness, on prayer, on high ideals. Genuine popularity requires a consistent attitude of friendliness and courtesy. Such a person is polite and pleasant to Mum and Dad as well as to friends at school. Continue to practice positive traits of character. You will then find friends all around you because such an attitude is desirable and attractive to others. This is one of the ways to be truly popular.

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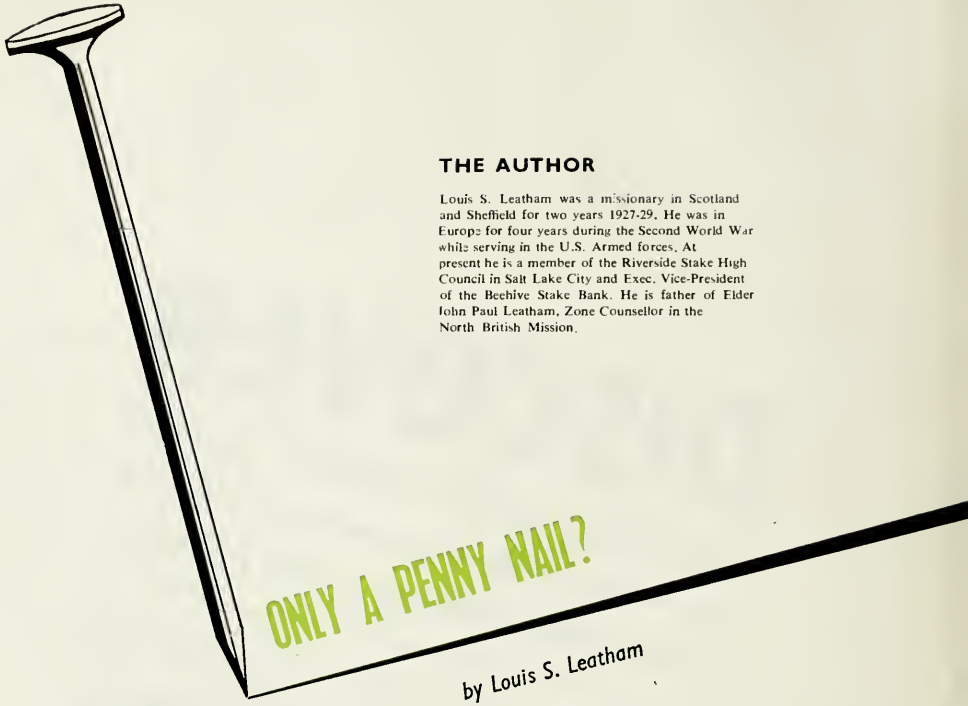

## THE AUTHOR

Louis S. Leatham was a missionary in Scotland and Sheffield for two years 1927-29. He was in Europe for four years during the Second World War while serving in the U.S. Armed forces. At present he is a member of the Riverside Stake High Council in Salt Lake City and Exec. Vice-President of the Beehive Stake Bank. He is father of Elder John Paul Leatham, Zone Counsellor in the North British Mission.

# ONLY A PENNY NAIL?

by Louis S. Leatham

WHEN I was a small boy, it was a general practice for me and other children to visit the neighbourhood blacksmith shop to watch horses being shod and farm wagons and machinery being repaired. "Uncle Johnny," the blacksmith, father of Jessie Evans Smith (now wife of President Joseph Fielding Smith) was a man from whom a great deal could be learned.

One day, in answer to a man who had asked the price of shoeing a horse, Uncle Johnny jokingly told the prospective customer that he would shoe the horse for $3.0 (one pound), or would charge him a penny for the first nail and then double it for each subsequent nail used.

Without study, the latter price seemed to the customer to be the cheaper of the two propositions, and he readily agreed to pay by the nail. It required eight nails for each hoof and a total of 32 nails to complete the job. When the shoeing was completed the price figured on under the agreement came to $21,474,836.48, or a little over seven million English pounds.

Naturally, the customer learned quickly how tremendously things can multiply if the value of the penny is doubled, and he immediately asked if he might not settle for the original figure of $3.00.

From this profound lesson of my youth, and from subsequent years of banking experience, I have learned the tremendous value that may lie in a single unit that is multiplied. And as money, wisely invested, draws a well-earned increase, so it is with love that is carefully invested in a single individual. President Marion D. Hanks, President of the British Mission, in a Conference address in Salt Lake City a few years ago, reiterated the Church's concern for the individual by saying:

> *"I have it in mind to express my testimony about the importance of the one, to add my humble witness to the charge that has been given every teacher and parent, every youth-influencing Latter-day Saint, to be concerned about the individual child of God."* (Marion D. Hanks, "Just One Boy,"—*Improvement Era*, December, 1959, p. 926)

And during the same address, in reference to missionaries, he said:

> *"I can seldom refrain from thinking of them (and occasionally say it) that in each of them, as in each of us, is wrapped up a heritage and a promise, for each is a distillation of much that has gone before, and beyond all that is represented in the individual now and of the past, there is also the future, because in each of us there is, in fact, the capacity and possibility of becoming many."* (Ibid)

Like the penny multiplied, we often do not realise just

how much has been the mushrooming effect of our influence on one solitary individual.

As missionaries and Church members at large, the good we do and the converts we make multiplies and pyramids beyond our expectations. Over the years, from one good deed or one baptism, comes blessings to countless members of the Church and their friends.

I was a missionary in Great Britain more than a quarter of a century ago, and I have seen some remarkable results of my labours in recent years.

A few months ago I received a call from the Presiding Bishopric's Office in Salt Lake City to the effect that they had received an inquiry from a certain Brother J. Keith Bishop, of Manchester University, requesting my address. They forwarded the letter to me after learning that this young gentleman was the grandson of a couple to whom my missionary companion and I had introduced the Gospel.

Upon writing to Brother Bishop, and receiving a kind reply, I was delighted to learn that directly out of our initial missionary labours thirty years before, over twenty-five people had received the blessing of Church membership. All directly as a result of one contact with one small family whose influence has, in turn, encompassed many lives.

Brother Bishop's grandparents, Brother and Sister Arthur Axe, did not join the Church right away, either. Brother Axe applied for baptism but suffered a stroke beforehand, and Sister Axe wasn't baptised for some twenty years. After her own baptism, at the age of seventy-nine, she had her husband's temple work done and was sealed to him. At the age of eighty-nine this little woman journeyed to London at 3 a.m. in the morning to go through the Temple endowment sessions, and despite her advancing years, she has even participated in youth conventions.

| | $ |
|---|---|
| 1 | .01 |
| 2 | .02 |
| 3 | .04 |
| 4 | .08 |
| 5 | 16 |
| 6 | .32 |
| 7 | .64 |
| 8 | 1.28 |
| 9 | 2.56 |
| 10 | 5.12 |
| 11 | 10.24 |
| 12 | 20.48 |
| 13 | 40.96 |
| 14 | 81.92 |
| 15 | 163.84 |
| 16 | 327.68 |
| 17 | 655.36 |
| 18 | 1,310.72 |
| 19 | 2,621.44 |
| 20 | 5,242.88 |
| 21 | 10,485.76 |
| 22 | 20,971.52 |
| 23 | 41,943.04 |
| 24 | 83,886.08 |
| 25 | 167,772.16 |
| 26 | 335,544.32 |
| 27 | 671,088.64 |
| 28 | 1,342,177.28 |
| 29 | 2,684,354.56 |
| 30 | 5,368,709.12 |
| 31 | 10,737,418.24 |
| 32 | 21,474,836.48 |

Of three daughters in the Axe family, two joined the Church in 1929 and 1930. One of these, Brother Bishop's mother, married out the Church, but converted her husband within a year of marriage. In six years this father was First Counsellor in the Doncaster Branch Presidency. He is now Bishop of the Doncaster Ward. All three of their children have been extremely faithful and active. Keith has gathered some 700 names for genealogical work, over 220 of these have been sent to the London Temple for processing. His family have their genealogical line traced back to A.D. 1470. Hundreds of souls have been blessed, all results of the initial effort!

Keith's fine example in living his religion has been so strong that he attracted the attention of the captain of his Grammar School cricket team. Explanation of the Church Word of Wisdom lead to further investigation and baptism. When this boy became Head Boy, he in turn was responsible for the conversion of his girl friend, the Head Girl, and her mother, a very talented teacher.

Keith's sister converted a boy friend whom she met at a dance that her brother took her to; his mother and father precipitated the conversion of a couple whom they met while on a holiday one year; and Keith baptised three people while serving on a Stake mission. And the story has only just begun.

Keith is now serving on a full-time mission for the Church. He has already served as a member of the Manchester Stake General Board, Stake Genealogical Instructor, MIA Superintendent, and in other positions. His one sister is Secretary of the Leeds Stake Primary Board, while the other is Ward Sunday School Secretary.

And as the lives of all of the aforementioned touch the lives of others, the snowball effect of the Gospel will continue to the same unimaginable proportions as the multiplication of the price of the horse shoe nails.

It is a marvellous thing to see these things multiply. It is the same for each of us who proselyte or help with the missionary referral system. Like the penny multiplied, we may not realise the effect of our influence on one solitary individual until we see the fruits of time. And the importance of the one is beautifully explained by the Lord in the Doctrine and Covenants:

*"Remember the worth of souls is great in the sight of God;*

*"For behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him . . ."*

*"And if it so be that you should labour all of your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the Kingdom of my Father!"*

*". . . if your joy will be great with one soul . . . how great will be your joy if you should bring many souls unto me!"* (*Doctrine and Covenants* 18:10, 11, 15 and 16)

# NEWS FROM STAKES AND MISSIONS

## *Leicester*
## *Stake Seminar*

ONE of the most important conventions ever called in the Leicester Stake was held at the Derby Chapel on Saturday and Sunday, January 5 and 6. This was a special Bishops' and Branch Presidents' Seminar. Also present were the Stake High Council, the Stake Patriarch and the Presidents of the two elders' quorums. The Seminar was presided over by the Stake President, Kenneth J. Poole, and his two counsellors. (Picture below).

The majority of the time was taken by three instructional meetings, each lasting four hours. The instruction was given by the three members of the Stake Presidency and covered every facet of Church Government. One bishop was heard to remark that he had learnt more in one week-end than he had learnt in sixty years of Church membership. This was high praise indeed, but certainly deserved: for the work that went into the preparation of the Seminar was immense.

On the evening of the first day a High Priests' Quorum Social and Cabaret was held. Brother Clive Payne, of the Stake High Council, acted as master of ceremonies, introducing games and dancing in the first half, and a galaxy of unexpected talent in the second half. Some of the highlights of the Cabaret were: Neville Oldham, of the Mansfield Branch Presidency, singing a couple of popular ballads; Tom Hezseltine, of the Stake High Council, getting something off his chest—a piece of prickly holly!; Frank Tennant, of the Council, telling us about "Albert and Noah", while David Mace, a counsellor in the Birmingham Ward Bishopric, told us all about "T' Battle of 'astings"; a short skit by members of the Derby Ward YMMIA. Finally a drums and guitar group known as "The Electrons," whose leader had only been in the Church for four weeks, really hotted up the proceedings.

Some excellent food was prepared by a committee comprised of the wives of members of the High Priests' Quorum under the direction of the Stake Relief Society President. Sausage rolls mingled with Dutch cheese, garnished with an assortment of pickles, and ice-cream struggled happily on the same plate as the Christmas pudding forming an attractive and tasteful buffet.

The day was concluded happily, albeit reluctantly, and through the kindness of the Derby Saints, no one lacked a bed for the night.

On Sunday after the end of the instructional meeting, a short Testimony Meeting was held. Two young Priests and two Deacons of the Derby Ward blessed and passed the Sacrament to the assembled High Priests.

Many inspiring testimonies were borne, and the whole meeting was in itself a testimony to the fact that the leaders of the Leicester Stake are seeking the Lord with their whole hearts, desiring only to serve, and that they were re-dedicating themselves to this end.

## *Chester*
## *Branch Organised*

ONE more step in the growth of the Church in this country was taken on December 16 when President and Sister James A. Cullimore, of the Central British Mission, and President and Sister Cook, of the Potteries District, attended a special Priesthood and Sacrament meeting in the Chester Assembly Rooms to organise the

Chester Branch. The branch takes its membership from the Chester and Queensferry areas and from the former Wirral Branch.

The following brethren were called and sustained as the Branch Presidency: Malcolm A. Johnson, Branch President; Colin E. Birt, 1st Counsellor; William A. Crutchley, 2nd Counsellor; Albert Moore, 3rd Counsellor; and John I. Jones, Branch Clerk.

The Springburn Ward in the Glasgow Stake presented a home-written and produced pantomime on two nights in December. It was a three-act panto, with eight different scenes, and more than 200 people, including a large number of investigators, attended on the two nights.

## *1,000 Attend Scottish Conference*

MORE than 1,000 missionaries and investigators attended a special conference of the Scottish Mission on January 3. It was held in the Govan Town Hall under the direction of President Albert Roy, who has recently been released from a full-time mission and is now serving in the Dundee District Presidency.

The two main speakers were President Bernard Brockbank, Assistant to the Council of the Twelve and President of the Scottish Mission, and President Stephen R. Covey, President of the Irish Mission. Also included in the programme were three new converts, who each bore their testimony.

In the week previous to this meeting, a mass meeting was held at Johnston, on the outskirts of Glasgow. This was called to answer much of the prejudice that has arisen in Johnston because of the new chapel being built there. It was attended by an overflow crowd of more than 600, and the programme was made up of all local Scottish Saints and the Scottish Singing Mothers. Missionaries have reported since the meeting that much of the bitterness has gone from non-members in that area.

YOUNG members of the Scarborough Branch, in the Hull District, challenged the local Girl Rangers to a General Knowledge Quiz recently and were beaten by only two points, the final scores being, Rangers 33½, LDS Youth 31½.

The quiz was under the direction of Mr. Evans, a retired schoolmaster, and had been arranged by the Scarborough Council of Youth and the MIA District Superintendency. The subjects covered by the questions were local affairs, current world affairs, geography, music and literature.

## *Engagement*

The engagement is announced of Sister Georgina Ann Steele, of the Cardiff Branch in the Central British Mission, and Bro. T. C. Evans, of the Merthyr Tydfil Branch.

## London Temple Endowment Report

JANUARY, 1963

| *Church Unit* | *Male This Month* | *Female This Month* | *Total M & F This Month* | *Total M & F To Date This Year* | *Same Period Last Year* |
|---|---|---|---|---|---|
| Leeds Stake .. | 2 | — | 2 | 2 | 5 |
| Leicester Stake .. | 31 | 30 | 61 | 61 | 77 |
| London Stake .. | 42 | 37 | 79 | 79 | 51 |
| Manchester Stake | 18 | 4 | 22 | 22 | — |
| Glasgow Stake .. | 3 | — | 3 | 3 | — |
| British Mission .. | 6 | 2 | 8 | 8 | 73 |
| South-West British | 5 | 2 | 7 | 7 | — |
| Central British .. | 8 | 3 | 11 | 11 | 2 |
| North British .. | — | — | — | — | 25 |
| North-East British | 6 | 2 | 8 | 8 | — |
| Scottish Mission .. | 1 | — | 1 | 1 | 6 |
| North Scottish .. | 2 | — | 2 | 2 | — |
| Irish Mission .. | 1 | — | 1 | 1 | — |
| Visitors .. .. | 14 | 11 | 25 | 25 | 564 |
| Totals .. .. .. | 139 | 91 | 230 | 230 | 803 |

### ON PARENTS

*"One day Jean Val Jean saw some country folks were very busy pulling up nettles. He looked at the heap of plants, uprooted, and already wilted, and said: 'This is dead; but it would be well if we knew how to put it to some use. When the nettle is young the leaves make excellent greens; when its grown old it has filaments and fibres like hemp and flax. Cloth made from the nettle is worth as much as that made from hemp. Chopped up, the nettle is good for poultry; pounded, it is good for horned cattle. The seed of the nettle mixed with the fodder of animals gives a lustre to their skin; the root mixed with salt produces a beautiful yellow dye. It makes, moreover, excellent hay, as it can be cut twice in a season. And what does the nettle need? Very little soil, no care, no culture, except that the seeds fall as fast as they ripen, and it is difficult to gather them; that is all. If we would take a little pains the nettle would be useful; we neglect it, and it becomes harmful. Then we kill it. How much men are like the nettle.' After a short silence, he added: 'My friends, remember this, that there are no bad herbs, and no bad men; there are only bad cultivators.'"*

**President David O. McKay**

# *The Woman behind the Man*

No 3. Gladys Boyer

Compiled by Muriel Cuthbert

*President Selvoy J. Boyer is ane of the best-laved personalities aj the Church here in England. Often he has been referred to as the "man with the croaked finger, wha gives yau the straight talk". When he gets up to speak everyone sits farward an their chairs and takes natice. Who is the waman behind this man, who has loved him and helped him thraugh the years? We knaw and lave her too, but as we look at this serene and happy waman do we realise the hardship and trial that she has endured?*

EVER since their marriage their lives have been one of service to the Church community in which they lived and also to the State.

Shortly before the birth of their third child President Boyer was called to fill a mission in Great Britain. Their only daughter was almost two years old before her father saw her for the first time. Immediately following his return from the Mission field he was called to positions of leadership in the Ward. Stake positions soon followed that necessitated his being away from home several days and nights each week. It was only through Sister Boyle's encouragement and willingness that he was able to attend to the duties and demands of his various callings and positions.

While their four sons and one daughter were still children Sister Boyer was able to work in Primary in the Ward, and was such an ardent worker that she too was called to the Stake. In later years her time was devoted to Relief Society work, which was of great assistance to her when President Boyer was called to preside over the British Mission in 1946.

In 1953 she was called to be a member of the Relief Society General Board, and shortly afterwards they were both called to be workers in the Salt Lake Temple.

Sister Boyer says that it was only through her husband's loyal support and co-operation that she was able to look after her home and her Relief Society work, which took her away for weeks at a time.

Now as the Matron of the London Temple she says: "We have always found that if we look after the Lord's work, our own affairs seem to work out. I know the Lord never asks us to do anything, but that He will make us equal to the task if we are prayerful and do our best to help Him."

President Boyer adds, "The greatest tribute I can pay to Sister Boyer is that through all my years of working in the church, and other positions, I have yet to come home and have her complain about the time I have spent away from my home and family in the service of the Lord. When we are in the service of our fellow men, we are in the service of our Father."

**President and Sister Boyer's beautiful home in the Temple grounds.**

**JOSEPH SMITH:**

"We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow *all men the same privilege;* let them worship how, where, or what they may."

"I cannot believe in any of the creeds of the different denominations, because they all have some things in them I cannot subscribe to, THOUGH ALL OF THEM HAVE SOME TRUTH . . ."

CHASE, *in Joseph the Prophet* (p. 98)

"Have the *Presbyterians any truth? YES.* Have the *Baptists, Methodists,* etc., any truth? *YES. THEY ALL HAVE . . . TRUTH mixed with error.* We should gather all the good and true principles in the world and treasure them up, or we shall not come out true Latter-day Saints."

Ibid (p. 99)

"The Saints can testify whether I am willing to lay down my life for my brethren. *If it has been demonstrated that I have been willing to die for a Mormon, I am bold to declare before Heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination;* for the same principle which would trample upon the rights of the Saints would trample upon the rights of the Roman Catholics, or of any other denomination who may be unpopular and too weak to defend themselves."

"We ought to be aware of those prejudices which sometimes so strangely press themselves and are so congenial to human nature, against our friends, neighbours, and *brethren of the world who choose to differ from us in opinion and in matters of faith.* Our religion is between us and our God. Their religion is between them and their God. *There is a love from God* that should be exercised toward those of our faith who walk upright, which is peculiar to itself, but *IT IS WITHOUT PREJUDICE.* It gives scope *to the mind which enables us to conduct ourselves with greater liberty towards all that are not of our faith than what they exercise toward one another."*

**BRIGHAM YOUNG:**

"It is our duty and calling, as ministers of the same salvation and Gospel, to gather every item of truth and reject every error. *Whether a truth be found with professed infidels,* or with the *Universalists,* or the *Church of Rome,* or the *Methodists,* the *Baptists,* the *Quakers,* the *Shakers, or any other of the various and numerous different sects and parties, all of whom have more or less truth,* it is the business of the Elders of this Church to *gather up all the* truths in the world pertaining to *life and salvation,* to the *Gospel* we preach, to the *sciences,* and to *Philosophy,* wherever it may be found, and bring it to Zion."

**GEORGE ALBERT SMITH**

"The Gospel of Jesus Christ is *not just for us. It is for the people of the world, all our Father's children;* and we say to all these people, *'Keep all the good things that you have, keep all that God has given you that enriches your life, and then let us share something with you that will add to your happiness and increase your satisfaction.'"*

## Our Attitude Toward Other People

# MISSIONARY ACTIVITIES

## British Mission

**RELEASES :**

*February 1, 1963*
**Gayland Erikson,** from Rexburg, Idaho. Districts laboured : Croydon, Temple, Central London, Rochester, Dartford. (Travelling Elder, Supervising Elder of North London District.)
**Gordon Raynor Smith,** from Salt Lake City, Utah. Districts laboured : Bristol, Kingston, South Temple, Dartford, Rod of Iron Group. (Supervising Elder of Dover District, Travelling Elder of North-West Zone (with zone counsellor).)

*February 23, 1963*
**Dorathy Flygare,** from Brigham City, Utah. Districts laboured : Dover, East London, Brighton, Chelmsford, Mission Home Publication Secretary.
**Kathryn Holt,** from Salt Lake City, Utah. Districts laboured : West London, Brighton, Mission Home Recorder.

*February 28, 1963*
**Paul Edward Nelson,** from Sherman Oaks, California. Districts laboured : Hyde Park, Essex. (Travelling Elder, Special Travelling Elder, Programme Assistant and Youth Activities. Assistant to President.)

**APPOINTMENTS :**

**Robert McCullough** appointed Supervising Elder of Dover District.
**Robert Stock** appointed Supervising Elder of Temple District.
**J. Gary Eyring** appointed Supervising Elder of Hyde Park District.
**Ray Campbell** appointed Supervising Elder of Romford District.
**William Rossiter** appointed Supervsing Elder of Tonbridge District.
**Kent Vernon** appointed Assistant—over Youth and Auxiliaries.

## North British Mission

**ARRIVALS :**

*January 15, 1963*
**Kathleen Campbell,** from Renton, Washington, to West Manchester.
**Susan Aurora Russell,** from Salt Lake City to Liverpool.
**Ugeneya Farr,** from Layton, Utah, to Macclesfield.
**Grant Edward Squires,** from Salt Lake City, to Stockport.
**Everd Leslie Squire,** from Gunnison, Utah, to Rochdale.
**Max John Park,** from Salt Lake City, to Preston.
**Richard Allyn Farmer,** from Helena, Montana, to Macclesfield.
**Carl David Peterson,** from Carmichael, Calif., to Warrington.
**Kenneth Vern Knight,** from Roy, Utah, to Kendal.
**Boyd P. Firth,** from Tremonton, Utah, to Lake.
**Stephen Albert Crabtree,** from Salt Lake City, to West Manchester.
**Glenn Kenneth Bailey,** from Ephraim, Utah, to Oldham.
**Leanard LaVay Bennett,** from Cardston, Alberta, to Blackpool.
**William Keith McBride,** from Ogden, Utah, to Wigan.
**Kenneth M. Nielsen, Jr.,** from Meridian, Idaho, to Ashton.
**DeMont Jay McEwen,** from Sandy, Utah, to Wirral.
**Ted Wayne Gifford,** from Olympia, Washington, to Oldham.
**Dennis Jay Byington,** from Hailey, Idaho, to South Manchester.
**Carolyn Greene,** from Boise, Idaho, to Kendal.

**APPOINTMENTS :**

*January 17, 1963*
**David S. DeGraffenried** appointed Zone Counsellor of Zone I.
**Meredith K. Palmer** appointed Zone Counsellor of Zone II.
**David P. Coldesina** appointed Zone Counsellor of Zone III.
**Howard J. Allan** appointed Travelling Elder.
**Richard T. Grossenbach** appointed Travelling Elder.
**T. Alan Fowler** appointed Travelling Elder.
**Gary A. Francesconi** appointed Travelling Elder.
**Allan S. Hooton** appointed District Leader, Preston.
**Brent Gudgell** appointed District Leader, Southport.
**John Dyer Pitcher** appointed District Leader, Burnley.
**Max F. Hull** appointed District Leader, Oldham.
**Richard K. Keddington** appointed District Leader, Macclesfield.
**John R. Arnell** appointed District Leader, Warrington.

*January 31, 1963*
**Victor Robert Nebeker** appointed District Leader, North Manchester.

**RELEASES :**

*March 14, 1963*
**Meredith K. Palmer,** from Bountiful, Utah. Districts laboured : Newcastle, South Manchester, East Manchester, North Manchester, St. Helens, Burnley, Wirral, South Manchester. (District Leader of Preston, Zone Counsellor, Zone II.)

*March 28, 1963*
**Gary Wendell Lambert,** from American Fork, Utah. Districts laboured : Hull, St. Helens, Sunderland, South Manchester, Kolob. (Supervising Elder South Manchester, Mission Secretary.)
**John Dyer Pitcher,** from Cornish, Utah. Districts laboured : Burnley, North Manchester, East Manchester, Preston, St. Helens, East Manchester, South Manchester. (Travelling Elder, District Leader, Burnley.)
**Gary Pugmire Kirkham,** from Salt Lake City, Utah. Districts laboured : Grimsby, Durham, Sheffield, Burnley, Wirral. (Publications, Mission Office.)
**Dennis Harley Randall,** from Morgan, Utah. Districts laboured : Grimsby, Newcastle, Bradford, Liverpool, Burnley, Warrington. (Mission Office.)
**Max Francis Hull,** from Brigham City, Utah. Districts laboured : Hull, Middlesbrough, St. Helens, South Manchester, Wirral. (District Leader, Oldham.)

*March 6, 1963*
**Kona Dee Warrick,** from Bountiful, Utah. Districts laboured : Liverpool, Burnley, Grimsby, St. Helens, North Manchester, Rochdale. (Mission Office.)
**Jolayne Lois Sillito,** from Edmonton, Alberta. Districts laboured : South Manchester, Halifax, Newcastle, North Manchester, West Manchester.
**Judy Moore,** from Antimony, Utah. Districts laboured : Sunderland, Hull, South Manchester, Preston, Rochdale.

## North Scottish Mission

**ARRIVALS :**

*December 5, 1962*
**Joseph Dingman Schaefer,** from Spokane, Washington, to East Edinburgh.

*January 2, 1963*
**Elizabeth Russell Pryde Lawrie,** from Dalkeith, Scotland, to Dundee West.

**APPOINTMENTS :**

*December 5, 1962*
**Stephen Thornley Evans** appointed 2nd Counsellor to the Mission President.

*December 7, 1962*
**James M. Broadbent** appointed Assistant to Mission President, Mission Branch Co-ordinator.
**James E. Gardner, Jr.,** appointed Mission Secretary.
**Robert Thatcher** appointed Assistant to Mission President, Zone Counsellor.
**Errol Phippen** appointed Assistant to Mission President, Zone Counsellor.
**John D. Evans** appointed District Leader of Kirkcaldy District.
**John C. Asmussen** appointed District Leader of Falkirk District.
**Eldon J. Bott** appointed District Leader of Pentland District.

*January 10, 1963*
**Joel M. Cowan** appointed Assistant to Mission President, Zone Counsellor of Zone 3.
**Terry W. Leisbman** appointed 2nd Counsellor to Mission President.
**Joseph D. Schaefer** appointed Mission Accountant.
**R. Carl Waite** appointed District Leader of Dunfermline District.

*January 17, 1963*
**Jay Blaine Sorenson** appointed Assistant to Mission President, Zone Counsellor of Zone 1.
**Dale Logman** appointed Assistant to Mission President, Zone Counsellor of Zone 2.
**Duane Douglas Bresee** appointed Assistant to Mission President, Zone Counsellor of Zone 3.
**Richard D. Smith** appointed District Leader of Aberdeen South District.
**John A. Gaines** appointed District Leader of West Edinburgh District.
**LaMont Lyons** appointed District Leader of Dundee East District.

**RELEASES :**

*December 27, 1962*
**Carla Nelson,** from Logan, Uta. Districts laboured : South Glasgow, Central Glasgow, West Edinburgh.

*February 25, 1963*
**Rebecca M. Bird,** from Provo, Utah Districts laboured : East Edinburgh, Kirkcaldy, Central Glasgow, Central Edinburgh, Dundee West.

*February 28, 1963*
**Joel Max Cowan,** from Payson, Utah. Districts laboured : Ayr, Paisley, East Edinburgh, Central Edinburgh, Clydebank, Dunfermline. (District Leader in Clydebank District, Dunfermline District, Zone Counsellor in Zone 3.)
**Oscar Bud Olson,** from Shelley, Idaho. Districts laboured : Central Glasgow, Dundee, West Edinburgh, Rutherglen, Aberdeen North, North Scotland. (District Leader of North Scotland District.)
**Errol Smith Phippen,** from Pocatello, Idaho. Districts laboured : Central Glasgow, Falkirk, Kirkcaldy. (District Leader of Kirkcaldy District, Zone Counsellor in Zone 2.)

## Scottish Mission

**ARRIVALS :**

*December 1, 1962*
**Shirley Ann Phipps,** from Aberdeen, Scotland, to Ayr.
**John Alexander Martin,** from Falkirk, Scotland, to East Glasgow.

*December 5, 1962*
**Dorr William Hanson, Jr.,** from Brigham City, Utah, to Easterhouse.
**David Ryan P. Lee,** from St. Johns, Arizona, to Hamilton.
**Calvin David Price,** from Salt Lake City, Utah, to North Glasgow.
**Sterling John Webber,** from Salt Lake City, Utah, to Hamilton.
**Joseph Dingman Schaefer,** from Provo, Utah, to North Scottish Mission.

*December 11, 1962*
**Charles David Canterbury,** from Pontiac, Michigan, to Paisley.
**Larry Kent Farnsworth,** from Boise, Idaho, to East Glasgow.
**Glenn Rex Frazier,** from Salt Lake City, Utah, to South Glasgow
**Billy Ray Jackson,** from Salt Lake City, Utah, to Paisley.
**LeRoy Lynn Moon,** from Boise, Idaho, to Drumchapel.
**Jack Lundin Schoenhals,** from Salt Lake City, Idaho, to Barrhead.

*January 1, 1963*
**Catherine Mears Mason,** from Paisley, Scotland, to Hamilton.

*January 15, 1963*
**Maureen Fraser Nelson,** from Springboig, Scotland, to South-west British Mission.

*January 22, 1963*
**Robert Edward Davidson,** from Hussar, Alberta, Canada, to Drumchapel.
**Don Alan Bradshaw,** from Smithfield, Utah, to Drumchapel.
**Talmage Dean Christensen,** from Richfield, Utah, to Clyde.
**Jerry Lee Funk,** from Ferron, Utah, to Easterhouse.
**Sherrill F. Lamb,** from Orderville, Utah, to Castlemilk.
**William Blake Liddell,** from Price, Utah, to Castlemilk.
**Gray Arvid McCombs,** from Letha, Idaho, to East Glasgow.
**Paul Steven McDonough,** from Salt Lake City, Utah, to Airdrie.
**Maurice Hyrum Nielson,** from Preston, Idaho, to Drumchapel.
**Harley Lyle Pace,** from Salt Lake City, Utah, to Ayr.
**Art Julian Petersen,** from Brigham City, Utah, to Paisley.
**Paul Christian Petersen,** from Brigham City, Utah, to Airdrie.
**Lanny DelMar Read,** from Quincy, Washington, to Barrhead.
**Vernon Warner Van Hoose,** from Bozman, Montana, to Kilmarnock.

**APPOINTMENTS :**

*November 25, 1962*
**Ann Heitz** appointed Mission Accountant.
**Barry W. Killpack** appointed Mission Printer.

*December 11, 1962*
**Kent B. Boley** appointed District Leader of South Scotland District.
**Stephen P. Smith** appointed District Leader of Ayr District.
**Jerald B. Shaw** appointed District Leader of Motherwell District.

*December 21, 1962*
**Janice Barben** appointed Mission Recorder.

*January 16, 1963*
**Kent Brienholt Boley,** appointed Assistant to the Mission Presient. (Zone Counsellor).
**Dennis Ray Clark,** appointed Assistant to the Mission President. (Zone Counsellor.
**Clair Loy Robinson,** appointed Assistant to the Mission President. (Zone Counsellor.
**Royce Clifton Young,** appointed Assistant to the Mission President. (Zone Counsellor).
**Ralph William Hardy, Jr.** appointed 2nd Counsellor.
**Ira Hanks Allen,** appointed District Leader of Airdrie District.
**Carl Devon Blad,** appointed District Leader of Johnstone District.
**Samuel Rudgar Daines,** appointed District Leader of Central Glasgow District.
**Fred Wheeler Finlinson,** appointed District Leader of Drumchapel District.
**Ted Hodges,** appointed District Leader of South Scotland District.
**Frederick Roscoe Woolley,** appointed District Leader of South Glasgow District.

*January 22, 1963*
**Appointed to be Assistant District Leaders and Unit Leaders :**
**Edward Carter Parker**—Cranhill Unit.
**Rex Allen**—Annan Unit.
**Wayne Rulon Bevan**—Clydebank Unit.
**Kenneth Adelbert Harker**—Renfrew Unit.
**Raymond Leopold Hoth**—Milton Unit
**Jeffrey Carl Jacob**—Bellathouston Unit
**Thomas John Junor, Jr.**—Motherwell Unit.
**Louis Gordon Nelson, Jr.**—Kirkconnel Unit.
**Richard Joseph Nichols**—Thornliebank Unit.
**Rudolph Sidney Pace**—Bellshill Unit.
**John Louis Riley, Jr.**—Irvine Unit.
**Levi Ervin Stewart**—Parkhead Unit.
**Norman Kent Talbot**—East Kilbride Unit.
**Donald Robert Thorne**—Loch Lomond-side Unit.

**RELEASES :**

*December 27, 1962*
**Sandra Rogers,** from Aberdeen Scotland, Districts laboured : Drumchapel, Cranhill, Mission Office, Hamilton.

*February 1, 1963*
**Mary Henrietta Grant,** from Peterlee, England. Districts laboured : West Dundee, Paisley, Clydebank, Dumbarton, Easterhouse, Motherwell.

*February 2, 1963*
**William Simpson Forrest,** from Aberdeen, Scotland. Districts laboured : Falkirk, South Glasgow, Central Glasgow.

*February 3, 1963*
**Irene Andrus McDonald,** from Salt Lake City, Utah. District laboured : Hamilton, East Glasgow, East Kilbride, Easterhouse, Dundee West, Clyde, Barrhead, Dumbarton.

*February 14, 1963*
**Donald R. Thorne,** from Orem, Utah. Districts laboured : Londonderry, Central Glasgow, Aberdeen, Mission Office, Paisley, Dumbarton.

*February 28, 1963*
**Gene Arlan Carruth,** from Phoenix, Arizona. Districts laboured : Ayr, North Glasgow, Aberdeen North, West Edinburgh, Central Edinburgh, Hamilton. (District Leader of Hamilton District.)
**Ralph W. Hardy,** from Washington, D.C. Districts laboured : North Glasgow, Airdrie, West Edinburgh, South Glasgow. (Assistant to the Mission President, Zone Counsellor.)

## South-West British Mission

**ARRIVALS :**

*January 3, 1963*
**Lesley Joyce Gardner,** from Bristol to Swindon District.

*January 16, 1963*
**Paul Fullmer Astin,** from Salt Lake City, Utah, to Guildford District.
**Ruth Shirley Britchford,** from Bristol to Royal Windsor District.
**Leona Lee Brown,** from Murray, Utah, to Guildford District.
**Taylor South Chipman,** from West Jordan, Utah, to Portsmouth District.
**William Paul Cox,** from Salt Lake City, Utah, to Reading District.
**Florence Evelyn Cox,** from Salt Lake City, Utah, to Reading District.
**Thomas Ray Curtis,** from Salt Lake City, Utah, to Bridgwater District.
**Blaine Dance,** from Blackfoot, Idaho, to Royal Windsor District.
**Jerry Jackson,** from Salt Lake City, Utah, to Portsmouth District.
**Duane Jensen,** from Logan, Utah, to South Coastal District.
**Maureen Nelson,** from Glasgow, Scotland, to Portsmouth District.
**Lafayette Smith,** from Preston, Idaho, to Cirencester.
**Ruth Adella Smith,** from Preston, Idaho, to Cirencester.
**Alan David Turner,** from Salt Lake City, Utah, to Swindon District.
**Gary Lee Whiting,** from Salt Lake City, Utah, to Bristol District.

**APPOINTMENTS :**

*January 17, 1963*
**Douglas Wood** appointed District Leader of Somerset District.
**Eddie Hawke Strong** appointed District Leader of Bristol District.
**Kent Gamette** appointed District Leader of Bridgwater District.
**John Jones** appointed Travelling Elder.
**James Warren McBeth** appointed Travelling Elder.
**Gary Montgomery** appointed Travelling Elder.
**Ronald Warth** appointed Travelling Elder.
**Stephen T. Cochrane** appointed District Leader of Reading District.

**RELEASES :**

*December 21, 1962*
**Karen Moyle Nelson,** from Salt Lake City, Utah. Districts laboured : Reading, Winchester, Royal Windsor, Cornwall, Gloucester. (Travelling Sister.)
**Gae Rickenbach,** from Bedford, Wyoming. Districts laboured : Cornwall, Rochester, Bristol, Cornwall, Guildford, South Coastal, Southampton.
**Gayleene Jones,** from Paul, Idaho. Districts laboured : Croydon, Winchester, Cornwall and Plymouth.

*January 11, 1963*
**Orville Kent Rowsell,** from Salt Lake City, Utah. Districts laboured : Temple, South Temple, Royal Windsor, Reading, Southampton. (Travelling Elder.)
**Sidney Thatcher,** from Logan, Utah. Districts laboured : South Coastal, Temple, West London, South Coastal, Reading, Portsmouth.

*January 17, 1963*
**John Loyal Stokes,** from Ogden, Utah. Districts laboured : Dover, Royal Windsor, Somerset. (Travelling Elder, Bristol District Leader.)
**Elbert S. Curtis,** from Ogden, Utah. Districts laboured : Reading, Bromley, Somerset, Bristol, Swindon, Royal Windsor. (Travelling Elder.)
**Douglas Owen,** from Salt Lake City, Utah. Districts laboured : Plymouth, Royal Windsor. (Travelling Elder, Plymouth Supervising Elder, Zone Counsellor.)

*January 18, 1963*
**Diane Dursteler,** from Ogden, Utah. Districts laboured : Plymouth, Royal Windsor, Mission Home, Cornwall. (Travelling Sister, Guildford, Somerset, Reading.)

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# *The Language of Scripture*

*"The divine communications were made to the prophets in divers manners; God seems sometimes to have spoken to them in audible voice; occasionally appearing in human form. At other times he employed the ministry of angels, or made known His purposes by dreams. But He most frequently revealed His truth to the prophets by producing that supernatural state of the sentient, intellectual, and moral faculties which the scriptures call 'vision.'" Hence prophetic announcements are often called 'visions,' i.e., things seen; and the prophets themselves are called 'seers. Although the visions which the prophet beheld and the predictions of the future which he announced were wholly announced by the divine Spirit, yet the form of the communication, the imagery in which it is clothed, the illustrations by which it is cleared up and impressed, the symbols employed to bring it more graphically before the mind—in short, all that may be considered as its garb and dress, depends upon the education, habits, association, feelings, and the whole mental, intellectual and spiritual character of the prophet. Hence the style of some is purer, more sententious, or more sublime than others."*

*From Annotated Bible, 1859*

*"The message of the Old Testament was not written by the divine hand, nor dictated by an outward compulsion; it was planted in the hearts of men, and made to grow in fruitful soil. And then they were required to express it in their own language, after their natural methods, and in accordance with the stage of knowledge which their time had reached. Their human faculties were purified and quickened by the divine Spirit; but they spoke to their time in the language of their time; they spoke a spiritual message, accommodated to the experience of their age, a message of faith in God, and of righteousness as demanded by a righteous God."*

*Rev. Joseph Armitage Robinson,*
*Dean, Westminster, 1905*

*The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all "given by inspiration of God" (2 Tim. 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language.*

*The Ten Commandments were spoken by God himself, and were written by his own hand. They are of divine, and not human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human.*

*Author's Preface: The Great Controversy Between Christ and Satan, by Mrs. E. G. White.*

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